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BRIEF MENTION.

In his article on the Trackers (*Ἰχθυεῖραι*) of Sophokles, in the *Revue de Paris* for August last, M. THÉODORE REINACH holds forth on the untranslatableness of Greek in the following terms;

Les poètes grecs sont proprement intraduisibles, et Sophocle est peut-être le plus intraduisible de tous. Sa langue, tour à tour hautaine et familière, foisonnante d'images, dédaigneuse d'une syntaxe rigide, riche en néologismes hardis et en impropriétés géniales, s'accommode mal de la robe "tailleur", de l'allure sensée et correcte de notre prose française. Et comment rendre dans cette prose le souple balancement des trimètres, la variété expressive des rythmes lyriques—sans compter le charme à jamais évanoui de la musique et de la danse, qui, dans une composition de ce genre, assez comparable aux comédies ballets de Molière, devaient constituer un des éléments essentiels de l'effet scénique?

The theme is not unfamiliar to the readers of the Journal, and the proof of the inadequacy of translation is an indispensable organon in the apparatus of every teacher. He who allows a student to rest satisfied with the dictionary equivalent of a Greek or Latin word is either shamefully ignorant or shamefully negligent. But it will be said 'The perfume is certain to escape, and all the lard of learning will not fix it'. Be it so. But translation is necessarily transformation, even such transfusive renderings as have won unstinted admiration for Sir Gilbert Murray, admiration which even hardened specialists cannot withhold. The life of Greek is there, we are told, that immortal life. If that is Greek, Greek is worth while, and perhaps here and there a soul may be won to the study of the original; and so in time we shall have a revival of Greek studies in wider circles. And believing this, Grecians rejoice and honour the mission of the inspired interpreter, who has chosen with true insight Euripides as his subject—Euripides, so much nearer to us than Sophokles can ever be, for Sophokles is more remote from us than either of the other two. Yes, life is there, throbbing life, but the manifestation is something else. We oldsters have witnessed all manner of developments in fruits and flowers. Our day has beheld the wizardry of Burbank. It is a great thing to be the Burbank of Greek poetry. But the old Grecian turns from the seedless this and the thornless that to the native growth, the woods ever fresh, the pastures ever new, the Deer's Bill of Fare, the diet of the *Αἴγες* of Eupolis (A. J. P. XXVIII 239).

Once in the Greek Anthology (A. J. P. XXXIII 227) it is hard to get out of it. When the flowers do not detain the reader, the critical thorns hold him like those that guard the ascent of

sunny Kronion at Olympia. One is tempted to emendation, one is tempted to translation—that very translation about which I have just echoed Reinach, and yet in that same article Reinach has translated a part of the Ἰχνευραί. And this reminds me that in justice to myself, as if that mattered, I ought to have accompanied my characteristic (A. J. P. XXXIII 112) of Cory's version of εἰπέ τις Ἡράκλειτε as a failure with some show of *raison démonstrative*. The famous version, an English classic, is contained in a little volume of poems printed without the name of the author at the Sunnyside (Orpington) Press in 1891. My copy was presented to me the same year by Edmund Clarence Stedman, and is thus doubly precious to me. The collection is called Ionica. I have renamed it Ionia, a much more fitting title for it than for the fraudulent Violarium of Pseudeudocia (A. J. P. III 489: IV 109; V 114 f.; VII 104). For those who do not know the poem by heart I will reproduce the text, so that the reasons for the judgment passed in the Journal may be intelligible, if unparadonable:

They told me, Heraclitus, they told me you were dead,
They brought me bitter news to hear, and bitter tears I shed.
I wept as I remembered how often you and I
Had tired the sun with talking and sent him down the sky.
And now that thou art lying, my dear old Carian guest,
A handful of grey ashes, long, long ago at rest,
Still are thy pleasant verses, thy nightingales, awake,
For Death he taketh all away, but these he cannot take.

To copy Bentley's famous dictum, 'A pretty poem, Mr. Cory, but you must not call it Callimachus'. It is much too puffy for that rather scrawny beauty; it repeats unnecessarily, it pads outrageously. The shift from 'you' to 'thou' can be justified by Shakespeare. A very pretty instance is to be found in *As You Like It*—the passage where Duke Frederick pronounces the sentence of banishment on Rosalind (Act V, Sc. 3). Cory's Callimachus gets tenderer as he remembers that he shall not see his friend again. Carian is a poor substitute for Halicarnassian. The Halicarnassians doubtless looked upon the Carians with some shade of contempt. ἐν Καρὶ κίνδυνος is a sneering Greek proverb. And finally 'Still are thy pleasant verses' keeps us waiting too long. We think of 'still' = 'silent' before we get to 'awake', and we haven't to do with Wordsworth's 'still sad music of humanity'. 'Awake' and 'live' are not synonyms, as everyone who has preached and lectured knows. The stricture on 'Still are thy pleasant verses' has been pronounced by a judge of such matters hypercritical. But it so happened that this counter-criticism came to me as I was reading Hornung's 'Fathers of Men', a description of an English public school, which, to say the least, lacks the charm of 'Tom Brown'. In this book the task of translating Cory's Heraclitus into elegiacs is assigned to the hero, and this is what an accomplice makes of it:

Muta silet vox ista placens, tua carmina vivunt.

The joke (for it is a joke) is elaborately explained, as is the wont on the other side; but the possibility of the joke is the point, and I still think that the suspension of the sense is a serious drawback to the perfection of the poem.

The assaults upon the so-called Hegelian triads of Greek literature have not affected my equanimity in the least, nor do I repent me of my eidographic studies in Greek syntax (A. J. P. XXXIII 106). The very hopelessness of such a plan as applied to Latin is an added glory to Greek. The order of crystallization in Greek is the order of time, so that an eidographic syntax is to a certain extent a chronological syntax, and while chronology is not history, it is essential to history. In the series of *Columbia Lectures on Greek Literature* the traditional order is still observed, except that Oratory precedes Philosophy; and in the initial lecture by Professor SHOREY we read of 'the interest which attaches to the orderly sequence and full development of each distinct literary form or kind before we pass to the next', and that 'no secondary, imitative, and therefore partially artificial literature can exhibit this natural and artistic growth'. It is not likely, then, that the third generation, which I have been spared to see, will find the work that has been done on the old lines absolutely wasted; and in fact some of the leaders in syntactical research on the other side, such as MELTZER, seem to encourage the prosecution of eidographic studies—systematic studies, and not the sporadic observations of the old-fashioned *syntaxis ornata*. The long series of monographs over which Schanz presides gains new interest, one may say, new life, when examined from the eidographic point of view. The domain of Greek folk-speech, which is becoming crowded with workers, needs the markers that have been set up by the explorers of the literary field; and when an attempt is made every now and then to sum up results—such an attempt as IMMISCH's in the *Neue Jahrbücher* (XXIX, 1912, pp. 27-49)—the value of the preliminary eidographic studies becomes apparent. They teach us when the witness is speaking his native tongue, and when he is adorning his discourse with the floscules of the school (A. J. P. IX 154; XXV 106; XXX 105). So it is to be hoped that the effulgence of the new 'Light from the East' will not blind the student to the importance of the older study, for which so much remains to be done. The verb has yielded valuable results, but the noun presents some very preplexing problems to the students of eidographic syntax. The youthful botanist soon masters the phanerogams of his neighborhood, but the cryptogams will keep him busy long after he has pressed and labelled the rest of the flora. And the noun is the cryptogam of the syntactician. In the original draught of my *Syntax* the article with the genitive had its place side by side with the articular adjective; but the composite character of the genitive—a matter of common accep-

tation—gives an entirely different character to the problem, and the presentation had to be postponed until we could reach the section of the partitive genitive. The outside position of the partitive genitive, which is so regular a feature of the combination, forces the consideration of the conception of the case. Those who believe in the adverbial construction of the genitive as the primitive construction (A. J. P. XXIII 22) seem to consider the partitive notion basic. To my mind the partitive is a mere connotation of the adnominal or attributive genitive, fostered by the regular use of the genitive with parts of the body (A. J. P. XXIII 233; XXV 110). With the development of the article that connotation gets the reinforcement of position; so that we find a contest between the possessive and the partitive, in which the partitive sometimes gets the upper hand, e. g., Pax 880; Ran. 424. This is the reason why Professor Miller and I, after some hesitation, determined to postpone the treatment of the genitive in the articular complex until we came to the genitive itself.

'On relit comme Royer-Collard', I read not long ago in the *Mercure de France*, and recalling the fact that I had quoted the saying of Royer-Collard perhaps more than once, I thought to myself: Blessed is the man who hitches his name to an obviousness. There are thousands who know Royer-Collard by his innocent *mot*, as there are thousands who know the centenarian Routh as the author of that pregnant sentence, 'Verify your references'. Why, of all the old men that have uttered the natural sentiment of an aging scholar, Royer-Collard should have been immortalized by his version of the old saying: On revient toujours à ses premières amours; why Routh should have been selected as the exponent of the most elementary rule in the book-keeping of philology, passes my understanding, as it passes my understanding why CAUER in the new edition of his attractive book, *Grammatica Militans* (Weidmann), should persist in attaching the name of Kern to the division of the accusative into the Object Affected and the Object Effected, which I used with practised ease in my classes before the publication of my Latin Grammar in 1867. Where I got it from, whether I invented it, I do not care (A. J. P. XIV 375; XXII 28). In any case 1867 gives a terminus seventeen years farther back than CAUER's limit of priority, 1884. It is possible that I am the author of that particular tag, for tagging the phenomena of language is an amusing employment. How useful it is—ah! that is another matter; for after all the label may be false, and the old grammatical terms, which are as insignificant as proper names, ought not to be abandoned. But I watch the fate of my little things with a benevolent detachment. I was the first, I believe, to use 'articular infinitive'. The expression was ridiculed, and that is the reason why I remember my introduction of it. The American economy

of it has commended it to universal use. But I am not going to write a grammatical Testamentum Porcelli.

This incidental mention of the third edition of the *Grammatica Militans* must not betray me into a discussion of a book on which I could hold forth indefinitely. It is a bright book, the work of an experienced teacher accustomed to make points for his classes; an up-to-date book with references to the work of such Cis-Atlantic leaders as Hale and Morris, a book in which one reads of Meltzer (A. J. P. XXX 478) and finds summaries of Schlachter's statistics (A. J. P. XXIX 243; XXX 105); a book in which use is made of Stahl's collections and Stahl's psychology. Everyone can learn something from it, and I do not wish to play any longer the part of a *canis grammaticus* in the syntactical domain. The long growl with which I followed the track of Stahl has found but little echo, and yet as I turn over CAUER's pages I am tempted to apply the words of Rostand's Patou to this bright book, this up-to-date book:

Ces deux fléaux, qui sont les plus tristes du monde :
Le mot qui veut toujours être le mot d'esprit,
Le cri qui veut toujours être le dernier cri.

There are, it is true, many points in which my practice of more than half a century coincides with CAUER's teachings. But to cite only a couple of important points of hopeless dissidence. We approach the moods from opposite directions. To me Will is the *prius*, to him *Vorstellung* (A. J. P. XXXI 77). To me parataxis and hypotaxis are very much matters of style, whereas CAUER enlarges on the paratactic resolution of the hypotactic sentence, and fails to recognize the importance of the hypotactic sentence, which is older than our record, for the original meaning of moods and tenses (A. J. P. XXX 2). The subordinate sentence, as I have said (A. J. P. XXIX 268) is the Ararat in the flood of change, and I must confess that I look with amazement at the retention of Curtius' utterly unsatisfactory, utterly inorganic explanation of the acc. c. inf. in oratio obliqua, against which I protested years ago (A. J. P. XVII, 1896, 517): 'ἡγγειλαν ὅτι ὁ Κῦρος ἐνίκησε becomes ἡγγειλαν τὸν Κῦρον ὅτι ἐνίκησεν, but ὅτι ἐνίκησεν = νικῆσαι. ∴ ἡγγειλαν τὸν Κῦρον ὅτι ἐνίκησεν = ἡγγειλαν τὸν Κῦρον νικῆσαι. Q. E. D. To be sure, the *ὅτι* construction after verbs of saying is almost demonstrably younger than the acc. and inf. construction, and the acc. and inf. after *φημί*, the great verb of saying in the old times, could hardly have been suggested by *φημι ὅτι*, which is a tabooed construction (cf. A. J. P. XIV 374), but *ὅτι ἐνίκησεν* = *νικῆσαι* with the rest of it was too convenient' for men who treat language as if it were an equation in mathematics.

Another point I may be pardoned for mentioning. The regnant distinction between *ἐι* c. f. i. and *ἐάν* c. subj., which I formulated many years ago, promulgated in 1876 (Tr. Amer. Phil. Assoc. for that year), defended in 1888 (A. J. P. IX 491), defended and, if I dare say so, substantiated in the Johns Hopkins University Circular for June, 1892, and in dephlogisticated form A. J. P. XIII 124—this distinction has found little favour, in fact, scant, if any, mention among German Hellenists. Outside of Germany the minatory and monitory formula has found wider acceptance, and has not been 'todtgeschwiegen' after the approved German fashion. CAUER seems to recognize the problem as a problem, but renounces the possibility of feeling after the distinction, if haply we may find it: 'Für den hellhörigen Hellenen wird zwischen *ἐάν ἀληθεύσης* (Anab. I, 7, 18) und *ἐι ἀληθεύσεις* gewiss ein Unterschied gewesen sein; wir müssen wohl darauf verzichten, ihn nachzuempfinden'. With us who cannot talk with the ancient Greeks, it is a matter of sight, not hearing; and a bitter critic of America and Americans has made the important concession that Americans think straight and see clear, to which I would add that we do not always need German spectacles; and as I send this page to the printer I note in the new treasure trove, the *Ἰχνευταί* of Sophokles, two flagrant examples of the minatory condition col. vii 2: *εἰ μὴ . . . ἐξιχνεύσετε* and col. x 21: *εἰ φανεῖτε* (cf. A. J. P. XIII 503).

'Interesting and suggestive, if not convincing' is a convenient formula of which I have made frequent use in passing judgment on others, especially in the domain of conjectural emendation, in which, to be frank, somebody, if only the author, ought to be convinced (A. J. P. X 87); and I was amused to find that this same convenient formula was commended to my own lips the other day in the latest volume of the *Harvard Classical Studies* (XXIII) by MARGARET C. WAITES, *The Allegorical Debate in Greek Literature* (p. 6) with reference to my interpretation of the riddlesome close of the Second Pythian. In this judgment she had been preceded by Nairn in the *Classical Review* for June, 1901, who says of my interpretation, 'Interesting but not convincing'. In his second edition of the Olympians and Pythians Fennell says, 'It is ingenious but thoroughly unsound'. Much more bearable all this than Bornemann's criticism in his tritulating review of my Pindar, *Berliner Philologische Wochenschrift*, 1885, No. 26, Sp. 308, where he cites this interpretation as one of the very few original things in the book, translates it to shew its absurdity, and calls it 'zugleich charakteristisch und verfehlt'. 'Der unbefangene Leser', he goes on to say, 'wird verwundert sein. Aber ich darf ihm und dem Herausg. zum Troste bekennen, dass solche Monstra in der herrschenden Pindarexegese nicht vereinzelt dastehen'. But since then Wilamowitz has disposed of

Bornemann in a single contemptuous sentence which has ground him to a finer powder than my Pindar furnished to his pestle. 'Puderet me mei ipsius si Bornemannis aliquid persuadere vellem' quoth Wilamowitz. And I said to myself in the language of Kydoimos, ἀπόλωλ' Ἀθηναίοισιν ἀλετριβανός, though, to be sure, the parallel is unfair to Kleon. The fact is, I was not very much in love with my interpretation; and acting on my own principles, I ought to have suppressed it. The reason why Plato excepts Pindar from his censure seems to be that he is not dramatic. ἀφηγηματικά μέν, says Nicolaus Sophista in Rh. Gr. III 455, (Sp.) ὅσα ἀπὸ μόνου τοῦ ἀπαγγέλλοντος προσώπου εἰσὶν, οἷα τὰ παρὰ Πινδάρῳ, to quote the first authority that comes to hand. But does this exclude self-dialogue such as we find in Homer? See Mure's Literature of Greece II. 14, 1, quoted by Campbell, Theaet. 190 A. However, I was quite aware of the audacity of my construction of the scene, and before publishing it submitted the case to a literary friend for the sanity of whose judgment I had great respect; and when he declared that he saw nothing absurd in it, nay, that it gave a rational explanation of the difficult passage, I greatly dared. Of course, I might have strengthened my position by adducing the puzzling shifts of Persius and Browning's parenthetic injections; but I have a certain reverence for Pindar, none whatever for Persius, and as for Browning I have already shewn that I am not in the least disturbed by the high and mighty prophecy he uttered in 1872, saying, 'Nor do I apprehend any charge of being wilfully obscure, unconscientiously careless, or perversely harsh'. The 'unconscientious carelessness' (A. J. P. XXXII 485) has been proved beyond question, as well as the 'wilful obscurity' with which he veils his indecencies (A. J. P. XXXI 488). No, I am not going to resort to Persius or Browning for the defence of Pindar, or rather of my interpretation of the Second Pythian. Since the publication of my Pindar the discovery of Bakchylides (A. J. P. XVIII 493) has given a specimen of dramatic dialogue in the *Θησεύς*, to say nothing of the assaults that have been made on the Hegelian triad. We know nothing whatever about the delivery of the epinikia. A change of voices may have made the matter plain in the delivery. And a few years after the publication of my Pindar much attention was paid to the dramatic element in the Songs of Degrees. See Johns Hopkins University Circular, Feb., 1892, where we read, 'There are two voices in the opening verses of Psalm cxxi. The poet personates first a skeptic, then a believing Jew'—a perfect parallel to the Pindaric passage. I will not adduce the two voices in Ecclesiastes inasmuch as the second voice, according to Professor Haupt, is a later introduction. 'The genuine portions of Ecclesiastes', he says, 'are Sadducean and Epicurean. Stoic doctrines are found almost exclusively in the Pharisaic interpolations'.

H. L. W.: Many a traveler in a foreign land has proved to his satisfaction that ability to use the language of the country means a real saving of his resources. That this applies to books as well as to countries is evident from the increased price of the translation of MARUCCHI'S *Epigrafia Cristiana*, the Italian original of which was noticed in this Journal (XXXI 368). The English version, a very satisfactory piece of work, is made by J. ARMINE WILLIS, and published by the Cambridge University Press (1912: 460 pp., with 30 plates. Price 7/6 net). From the typographical point of view the new edition, printed in somewhat larger type than the old, is even more attractive, though marred too often by errors due to proof-readers whose knowledge of Italian or of antiquity was inadequate. A distinct improvement, however, might have been made if the two pages of addenda to the Introduction, instead of being placed at the end, had been incorporated in the text at the appropriate places or even in foot notes.

Those who desire to study seriously any phase of Roman antiquity ought to make themselves sufficiently familiar with Italian to have no need for such translations. In this country at least students who find a foreign language an insuperable barrier to their studies are a small and steadily diminishing number; if they are really numerous elsewhere, the reissue of MARUCCHI'S excellent little book in its English dress will prove to have been abundantly justified.

C. W. E. M.: The Archaeological Institute of Moscow has lately undertaken the publication of a valuable collection of facsimiles of dated Greek minuscule manuscripts. The editors are professors G. CERETELI of the University of Jurjev and S. SOBOLEVSKI of the Imperial University of Moscow. The object of the work is to furnish practice material for beginners and to make accessible to students palaeographical treasures with which even the trained expert has hitherto had but slight acquaintance. The collection is to consist of two parts. The first part (*Exempla Codicum Graecorum litteris minusculis scriptorum annorumque notis instructorum*; Volumen prius, Codices Mosquenses; Mosquae, Sumptibus Instituti Archaeologici Mosquensis, 1911; Leipzig, in Commission bei Otto Harrassowitz; Price, 40 marks) contains 43 plates of folio size, and 15 pages of descriptive and explanatory letter-press. The second part, which is to comprise facsimiles of Petersburg MSS, still awaits publication.